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Mass movement era

[Lucknow]

[1918?]

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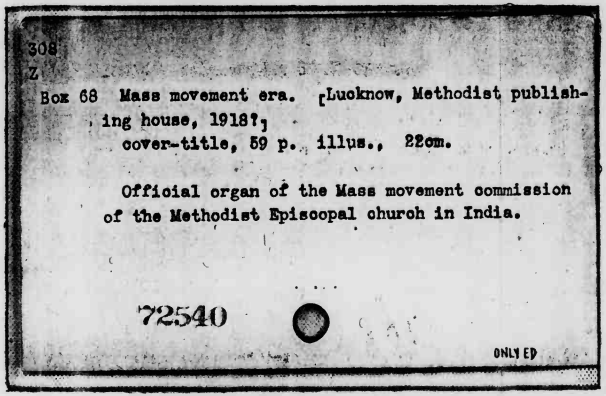
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Gift of the President

MASS MOVEMENT ERA

"She hath done what she could"—She has brought her little daughter to a Christian School.

Watchman, tell us of the night :
  Higher yet the star ascends ?
Traveller, blessedness and light,
  Peace and truth its course portends.
Watchman, will its beams alone
  Gild the spot that gave them birth ?
Traveller, ages are its own,
  See, it bursts o'er all the earth !

India's Centenary Objectives

OR

What We are Aiming to do for Ourselves, 1918 to 1922.

EVANGELISTIC :

To double the number of our full members.
To reach a Sunday-school enrolment of a quarter of a million.
To reach a total baptized Methodist community of a half million.
To double the number of workers receiving instruction in our Theological and Bible-training schools.
To reach an enrolment of 5,000 chaudris, or village headmen.
To enrol a time legion of ten thousand persons, each of whom is pledged to give a minimum of two hours of voluntary service to evangelistic effort every week.

EDUCATIONAL :

To make the entire teaching staff of all mission schools Christian.
To triple the number of Christian students studying in our colleges and high schools.
To establish five hundred additional village primary schools, and to double the present attendance of Christian children.
To make each middle school a recruiting ground for higher education.
To make high school and college a recruiting ground for Christian service through effective students' volunteer bands.

LITERATURE :

To distribute and sell 5,000,000 Scripture portions in the various vernaculars.
To distribute 100,000,000 religious tracts in the various vernaculars.

FINANCIAL :

To organize a tithing band in each circuit.
To double the amount regularly received from the Indian church toward pastoral support.
To raise on the field, in addition to all sums gathered regularly for ministerial support and the benevolences, a Centenary Educational Fund of Rs. 1,00,000, at least half of which is to come from the Indian church, for the endowment of fifty scholarships to be available for young men seeking a higher education before entering the Christian ministry.
To raise the sum of $310,292, the amount designated "to be raised locally" by the sub-commission in meeting our part of the "Askings" made from the Home church.

6 Incl. 1920 - E.R.W.

Foreword

THE Mass Movement Era in this issue seeks to present another aspect of our work to its readers. The depressed masses of India's population among whom we work have in past ages had nothing to do with schools. That is the reason they are depressed. The touch of Christianity awakens the intellect, and stunted though it may be from age-long neglect and repression, in our people we find it readily rises to its opportunities.

While evangelistic work awakens and marvellously quickens the moral and spiritual life of those it touches, we clearly recognize our converts must also have the intellectual development that comes with an education before they can attain unto their own in the rapidly developing social and political life of the people of India. And aside from this aspect of the case, we need preachers and teachers for the growing community in ever-increasing numbers. Shut out, as a result of caste oppression, we are opening village schools for the children of our own converts because we want to save them from the blighting effects of ignorance that cursed the lives of their fathers and others, and at the same time give them an opportunity in life such as should be granted to Christian children everywhere. The articles in the following pages are designed to give a progressive view of what we are doing and also outline the plans we have formed for the future.

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The Task to which the Methodist Episcopal Church Has set Itself.

Bishop J. E. Robinson, D. D., Bangalore.

IN the fear of God, with entire confidence in the Gospel of Jesus Christ, and relying upon the gracious co-operation of the Holy Spirit, the Methodist Episcopal Church, as one of the branches of the Church of Christ operating in this land, has deliberately set itself to a task of no little magnitude. In addition to its regular missionary operations in most of the provinces of the Indian Empire, including higher educational, medical and industrial work, this Church has determined to do its full part in the Christianization of the multiplied millions of the outcastes of India. This truly is a great task, and it is well that we should in some adequate measure clearly apprehend what it means. But we regard it as also a providential and truly God-given task, to which He has definitely called us as a Church. Our persuasion of Divine guidance finds encouraging confirmation in the large sympathy for the work in behalf of these depressed classes of India which has been developed among our Methodist people in America. They have devised liberal things for the prosecution of this work, which they will follow with their prayers, and over which we doubt not they will have abundant cause to rejoice.

The term 'Christianization,' as used to describe the comprehensive nature of the task, is deliberately employed rather than 'religious uplift,' 'social regeneration,' 'moral elevation,' or any one of a half-dozen other terms which appropriately might be used in this connection. Even the term 'Evangelization' is eschewed, because it is so easily misinterpreted. By 'Christianization' is meant that through the agencies and instrumentalities having their roots

in, and growing out of, the religion of the Lord Jesus Christ, and by the judicious use of ministrations and methods inspired thereby, we "believe to see" in due season certain results of a tangible, well-defined character effected among these lowly disadvantaged peoples. Among these results will be: separation from idolatry and deliverance from heathenish customs and superstitions; growth in real spiritual experience in personal union with Christ; organization of churches on a simple basis with a view to become self sustaining pastoral centres of aggressive evangelism, with the ordinances and means of grace and such auxiliary social helps as are found most suitable to the humble requirements of the people; the development in the nascent Christian Church of a proper conception of Christian morality and social life, so that those coming into the Christian fold shall have some chance to share with their more fortunate fellow-believers everywhere in the decencies and amenities of Christian civilization.

In addition to those elements of the great task just enumerated must be added that of suitable provision for the education of the many thousands of young people belonging to the community just emerging from heathenism. As this number of the *Era* is devoted to education, special consideration must be given to this particular part of the great task.

In a mission so widely established throughout India and Burma as that of the Methodist Episcopal Church, there is particular need of healthy articulation of its educational work as a whole. The difficulties are by no means few nor slight, growing out of the fact, among others, that the several educational codes of the British provinces and presidencies differ considerably among themselves; whilst the codes and curricula which prevail in the Feudatory States, in several of which our Church has extensive educational operations, are

widely different from those which obtain in British territory. Nevertheless, we as a Church are seriously addressing ourselves to this outstanding problem of such a co-ordination of our whole educational work—Primary, Secondary and Higher—that the maximum of efficiency shall be secured with the minimum of expenditure and energy.

The educational statistics for India and Burma submitted to last Central Conference of Southern Asia (up to September 30, 1915), show that our total Methodist community in India and Burma numbers 299,425, in round numbers 300,000, or three lakhs. Of this number there are, it has been estimated, not fewer than 80,000 youths of school age all told, and of these there are 60,000 for whom until recently no educational provision existed, either governmental or missionary.

The state of things constitutes a most urgent appeal in behalf, first of all, of Primary education, with which we are at this time primarily concerned. We are working in a land in which this important department of education is sadly neglected. Out of some 36,000,000 young people of school age, fully 30,000,000 are growing up without educational opportunity. Government is earnestly seeking a practical solution of this gigantic problem. Its hope is in the near future to double the number of its primary schools, now about 120,000. But even if this desirable result be achieved, there will still be many millions of youth unreached.

To provide teachers in sufficient numbers to train these 60,000 young Methodists is the immediate problem before us as a mission. This cannot be accomplished in a day. Especially at this time, when throughout the whole country there is a drain upon all available man-power for war purposes, the difficulties are enhanced. But the problem demands and must have our very best attention. Our definite purpose is to establish training schools just as fast as circum-

stances allow, from which we expect to secure the teachers needed for this Primary school work. This is of vital importance. Too largely has the idea prevailed—unfortunately it still prevails—that any kind of a person will do to place in charge of a primary school. On the contrary it is a cardinal principle of present-day pedagogics, which all experts approve, that particularly well-qualified teachers are needed for work among beginners, so that the right bent may be given at the outset and correct habits of study formed. But, alas! this type of teacher is rare in India. The fact is we have to put up with sadly inefficient primary teachers. The right type must be created, and in considerable numbers.

These primary village schools afford a truly admirable opportunity for most useful Christian work. It means so much to a community to have boys and girls able to read and write and keep simple accounts. The right kind of teacher finds it more or less easy to get into helpful contact with the parents of the children whom he teaches. In every school it is possible to develop an atmosphere full of inspiration to these bright young ones to whom the knowledge of spiritual things is imparted together with secular instruction. From these schools will be selected the bright students who give special promise of benefitting by secondary education. These will be drafted to the central district boarding school, from which in due season, under the operation of still more careful processes of selection, some will pass on to High School, College and Theological Seminary, while others will be given training in technical and industrial institutions.

At the bottom of all this educational work and behind every department thereof, the inspiring motive is, to build up a witnessing Church of Christ in this land from which shall radiate the influences by which we expect India will ultimately be transferred unto a truly

Christian country. We do not despise any philanthropic motive that may enter into the task of educating the needy millions of India. We would even go so far as to maintain that apart altogether from the religious aspects of the question, the Christian Church should be foremost in effort to dispel ignorance and promote intelligence among all classes.

But we recognize the fact that we are here as a Christian Mission with well-defined objects in view, the principal underlying object being to bring the people, old and young, into living contact with the Saviour of mankind. To the accomplishment of this definite and worthy object we are pledged as loyal soldiers of Jesus Christ. To it all our powers and best energies are consecrated. But we are glad to know that there is no necessary antagonism whatever between the missionary purpose and the loftiest philanthropy. Indeed the former is the highest manifestation of the latter, and in practising the one we are furthering the other in the most practical way.

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"Sowing the Seed."

Education's Relationship to the Mass Movement.

BISHOP J. W. ROBINSON, BOMBAY.

INDIA'S masses are ignorant, so in the nature of the case the Mass Movement within the Methodist Episcopal Church and other mission organizations has had to do with ignorant people. Not only are they ignorant, but through age-long repression they have taken their places among the "depressed" classes. In the earlier days of our work among these people the emphasis was all upon their spiritual salvation. They were without hope and without God in the world. Hoary superstitions darkened their minds, unclean traditions about gods and goddesses and hideous spirits corrupted their thoughts, while slightly restrained evils perverted the social relationship and the personal life. To save from sin, hideous, pervasive, soul-corroding sin, seemed the urgent necessity.

Slowly at first, for hopeless hearts are slow to respond, some among them accepted Christ as their Saviour. Then as Christian testimony told of inward peace, an outward life testified of sins put away, and as the beauties of Christian character began to beckon attractively to hungry souls, the flow of the current was accelerated to a flood, and these depressed masses entered the Christian fold by the thousands and the ten thousands. At first the sporadic ingatherings appeared to many to be but eddies in the current of national life, interesting and powerful within limits, but decidedly limited and uncertain. But with the passing of years and the continued increase in the numbers turning toward and reaching after the blessings of Christianity even the strongest opponents of the religion of Christ recognize that a new element has appeared, and that the current has become so strong as to remarkably affect what had

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seemed an unchangeable civilization. That which seemed fixed has become fluid; the classes are being jostled by the masses; unbending caste threatens to break because of its very rigidity. The outside world hears the clash of the old Brahminical aristocracy and the new democracy, and says it is the progress of civilization. The missionary who planted the Gospel leaven down deep in the hearts of the depressed masses knows all this political turmoil and agitation is but the out-working of that Gospel which proclaims the brotherhood of man, and reveals a Saviour who is able to transform that brotherhood from its former degradation and elevate it to the rank of sonship with God.

With our growth in numbers the care of the Christian community assumed a more urgent aspect. When our converts were all grown people there was little hope of their ever learning more than to read the Bible. When they could do this we were compelled to be satisfied with their educational progress. We opened primary schools, but they were more nearly evangelistic than educational agencies. We used them as keys with which to open otherwise firmly closed doors, and levers with which to overthrow otherwise insurmountable barriers.

But with the increase of converts the time came when we began to consider anxiously the state of the growing Christian Church. It was as yet an ignorant community. The children that came with their parents as converts, and the children born in the families of converts, were remaining on the intellectual plane of their parents. Methodism has never looked with complacency on such a spectacle. The Methodist Church in India decided all its children must be educated. The British Government in India had an educational system, cramped and opposed it is true, by existing social conditions, but better than could really have been expected when these conditions are considered. We tried to get our children into Government schools. It seemed a simple problem.

There were the schools—in some places; and there were the children.

But the Government does not have the final say as to those schools. It says they are open for high and low, rich and poor alike. But as a matter of fact through partiality of the non-Christian master or the social pressure of the non-Christian higher caste students, it is very easy to close the doors of these schools to all children from the depressed classes. And inasmuch as our Christian boys and girls were largely from homes that had been hitherto recognized as belonging to the untouchables they too were socially ostracised and excluded. While the Government does all it can even to this day the upper-caste children practically fill the schools largely to the exclusion of those whom they consider out-castes.

So it came about that to educate our own children we had to open up schools on a large scale. This has proved a really difficult task. To begin with, the desperate poverty of India makes the child a bread winner at a very tender age. Even our Christian families feel the pinch when the boy or girl quits earning and becomes a charge on the family purse. It costs a real sacrifice for our people to send the child to school. To make such a burden the harder to bear there is no enthusiasm for education and no tradition in the family making it the natural thing for the child to go to school. Indeed, the tradition is all on the other side. On the side of the mission we had to face the cost of such a system of schools, and we had to face the larger difficulty of establishing schools for whom we had no source of supply for a teaching staff. In India only the high-caste people were educated enough to be teachers; and high-caste teachers refused absolutely to teach out-castes, among whom they counted the Christians. Surely the task was a formidable one.

But the start was made, and gradually a school system was evolved that has been a credit to the Church. The choice boys and

girls from our village day schools have gone up to our central "boarding" schools, and from these have come out many thousands of Christian children, mostly with a primary or grammar school education, but with many high-school and some college graduates. Of these many have become workers in the mission and teachers in our own and Government schools, and larger numbers, with an increased earning capacity, have gone out to lives that are lifted far above the social ban that oppressed their parents.

But remarkable as has been the success of our schools they have been utterly unable to meet our needs. The last Central Conference statistics showed we had a total of 1,630 educational institutions, in which there were a total of 38'697 pupils. In connection with these we have 106 hostels of all grades, in which 6,953 boys and girls, surrounded by permanent and persistent Christian influences, are being cared for. Standing by itself that would seem a remarkable record for any mission to attain unto. But when we face that aside from these schools there is comparatively little opportunity for our children to obtain an education in any other institution, and that we have a child community of approximately a hundred thousand, it is easily seen how inadequate our school facilities really are.

With this problem facing them, intensified as it is by the fact that we are adding through mass movement baptisms thousands to our child community each year, our board of education is seeking such a re-organization and extension of our school system as will more nearly meet the present and prospective need of the Methodist Christian community. This re-organization and extension is planned on, and only possible through the promise of the Mass Movement Commission to set aside funds for this special purpose. Should these promised funds fail the plans could necessarily have to be largely curtailed.

In brief the plan we have for our work is this : A very large

increase in the number of our cheap village schools ; such supervision of these little schools as will make them effective, and from them send up to our boarding schools for further instruction the brightest and most promising boys and girls from each vicinity; the development of the capacity of our present boarding schools to meet the need for this increased influx of students, and the opening of such additional primary and middle school boarding centres as will better supply each language area; the encouraging of promising students to go on from class to class until we get the brightest and most promising up to the College grade. All along the way we plan to bring constantly before these young people the call and the duty of Christian service, that we may secure a better supply of educated and trained workers than hitherto.

In order to carry out this plan we will of course need efficient teachers, such as are not now generally available. As a first step in this direction we plan to establish a training institute which can be transferred from district to district within any given language area, and to which our present teachers may be sent for a short term of training in methods. While comparatively cheap so far as expense is concerned, it is thought that within a year in this way we will be able to decidedly improve results in most of our present schools. A second step will be the establishment of language area normal training schools for higher grade teachers, and for smaller areas district training schools for primary teachers. If our funds materialize we shall thus in a comparatively short time be able to develop really efficient instructors for this largely increased number of schools and students.

While Methodism owes very much indeed to the primary, secondary and higher education boarding schools which have been developed in various places in India within the past thirty or forty years, it is recognized that in them too we may look for improvement.

In the early days when converts were few and the educational problem was simple, the tendency was to fill up our boarding schools with orphans and the children of people who could not support them. It was the natural thing to do. But we have to face the fact that a very large percentage of such children are defectives, and while the school made a safe home for them they made small advance in intellectual training no matter how long they remained. On the one hand this involved an expense that was beyond the benefits received, and on the other hand, by occupying scholarships and dormitory room these defectives kept out of school many a promising boy and girl. We plan that this shall no longer occur. The brighter of intellect and the more promising of character the child, the more certain will the right of way be maintained. While we shall try and care for the defectives, we shall arrange for them an education less expensive and more practical than was theirs under the earlier system.

We hope to maintain the high ideal of education for education's sake, but with India awakening to a new mental and national life, and with the most insistent demands for educated workers pressing in upon us from every side, we do feel that from these schools we have a right to expect the future leadership of our Church as well as a leadership that shall influence the intellectual, moral and spiritual life of the awakening nation. No boy of ambition and intellect will be denied any advantage, but all along the way from the primary school up to the highest college class we expect to surround all our students with such definite spiritual and evangelistic influences as will not only make for righteousness, but to those who give promise of special ability and character and development in the spiritual life will give every inducement that would seem to open to them the way of service in the Church of Christ in India. We have no desire for a man-called ministry no matter what its educational

qualifications may be, but we do expect that from the large numbers of young men and women thus surrounded by influences that would tend to consecration and service, God will lay his hand upon those whom he has chosen and thrust them out, the leavening agency among the great mass of India's benighted, sin-cursed peoples. With schools that give us an adequate supply of both educated and consecrated preachers and teachers we need not fear being overwhelmed by the great numbers that come upon us through the mass movement, no matter how great that multitude may be.

A Glimpse of Village Child Life

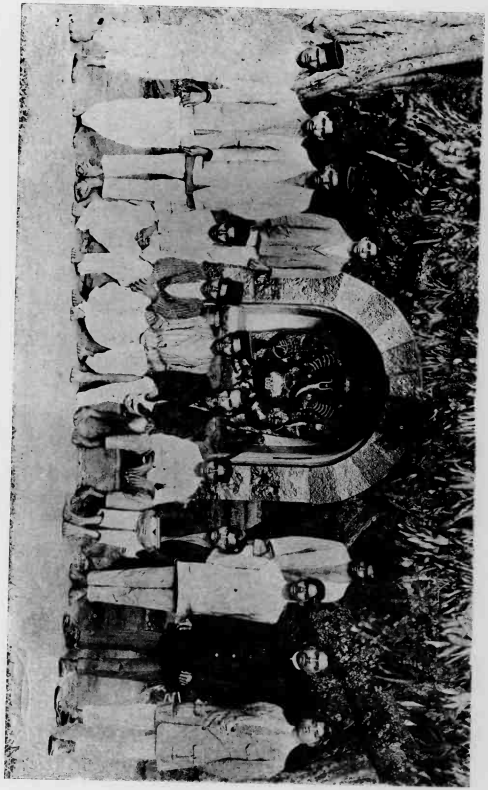
By Rev. John Lampard, Baroda.

RAMA Jiwa and his wife Sona, with their son Tulsi aged eight and daughter Jiwi aged six, with the baby Jinki, are a Dhed family living in the village of Umarpur, Gujarat. There have been five other children who have died. They belong to the Indian out castes, or "untouchables" as they are often called, and live on the outskirts of the village, among the rubbish heaps, where their existence does not defile the caste people, by whom they are despised and by whom also they and their fellows are held in a position approaching semi-slavery.

The family is supported by the day-labour of those members of it who can do work which brings some payment, and that includes all but baby Jinki. At those seasons of the year when field work such as weeding and harvesting are plentiful, they all get enough of the simple grain diet to which they are accustomed, and buy a single new garment each; but during the long months when there is no field work the members of the family often get thin and their clothes ragged. At the best, their's is a precarious existence.

Rama Jiwa's household goods are few. His wife has one large brass water-pot (of which she is proud) and half a dozen brass eating and drinking vessels; a stone mill for grinding wheat, two rough cots made of wood and string, with two or three earthen water-pots, about completes the inventory. One other, most-of-all-prized possession is the big nanny-goat which supplies the family with milk and shares the home.

The whole family is entirely illiterate, grossly ignorant of every thing in the world outside their own village, superstitious in the extreme, and wholly given to idolatry. And as is the Rama Jiwa family so are all the other families of their community. All are more or less addicted to the use of strong liquor, which is used at weddings, funeral feasts and other gatherings, if not habitually.



Christian Students by a Hindu Shrine.

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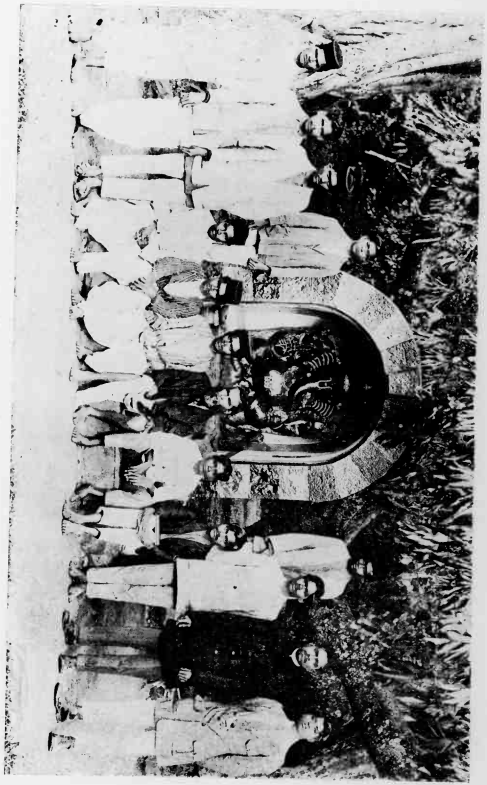
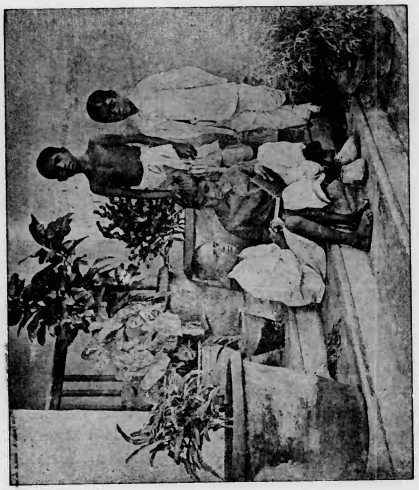


Christian Students by a Hindu Shrine.

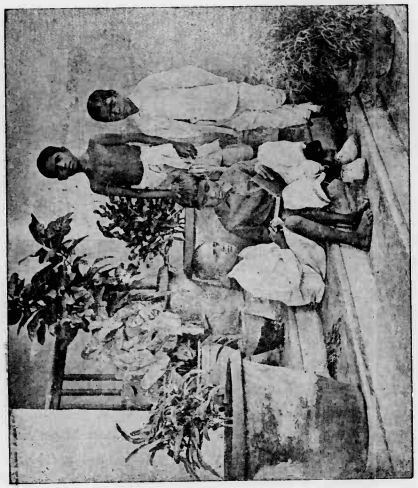


Four boys as they came for admission to one of our schools.

One day Sona tells the children that there is good news—the village headman's big bullock, which had been sick, has died and the men have gone to fetch the carcass; the children clap their hands at the prospect of abundance of meat for a couple of days. Rama is held especially fortunate in that he has an hereditary right to the heart and liver of all such carrion, which is highly esteemed.

One night after the children have gone to sleep Rama and Sona hold a long and serious conversation on the subject of Jiwi's marriage. Sona urges that both children shall be married at the same time, but Rama insists on the postponement of Tulsi's marriage as it will cost a lot of money. Truly they hope to get five hundred rupees from the family into which Jiwi marries, but Rama owes three hundred rupees to the money-lender and he wants to get out of his rapacious clutches, and with the remainder of the money he wants to build a new house in place of their own which is in danger of falling down. They finally decide that at next new moon—an auspicious time—Rama and three other male relatives shall visit several villages in which they have acquaintances and try to arrange a mutually satisfactory marriage. In this matter the prospective bride and bridegroom have no part until the wedding day and but little then.

A week or two later, Rama returned from this trip having found a boy of nine years of age whose parents have promised to give four hundred rupees on the marriage day which is fixed for two months later. This four hundred rupees will in all probability be borrowed from the money-lender which loan will keep the borrower in deeper poverty all his days and perhaps his children after him. Rama also brings the strange news that one of his brothers has joined a new religious sect called Christians, who do not worship idols, nor drink strong liquor, nor eat carrion, besides this they carry on certain new and puzzling practices hitherto unknown among the Dheds. This matter is discussed at length by the men as they sit on their string



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cots, smoking their pipes in the narrow street in the moonlight after the evening meal. The discussion generally winds up with the remark by someone or other: "How Can a man leave the customs of his forefathers?" A question none can answer.

In due time the preliminary marriage ceremony takes place, the Hindu priest performing the ceremony in the presence of an idol representing the god Ganesh. There is a considerable expenditure of money and a general feasting of relatives, friends and neighbours, lasting over two or three days and winding up with a good deal of drunkenness and squalor. The bride and bridegroom return to their respective homes until Jiwi shall arrive at her twelfth birthday when the final marriage ceremony will take place, attended by the same scenes of feasting and drinking as the first, and then Jiwi will join her husband in the home of her father and mother-in-law where she will probably be made a little slave-of all-work until her own children are born and absorb her time and care. Jiwi might have been married at an earlier age but the English Government has passed a law prohibiting consummation of marriage before the girl's twelfth year.

An effort was once made to open a school in the village of Umarpur among the Dheds, but the young Mahommedan who made the effort gave it up as hopeless after a few months. He succeeded in gathering a dozen or more boys and girls in the morning and commenced to teach them the alphabet and to write figures. But before half an hour had passed a mother would sharply call her boy asking him who was to watch the family goat grazing outside the village if he sat idling in school? Then a small girl would be called to mind the baby while the mother went off on some errand, and a bigger one is taken away to bring water from the pond for cooking the morning meal. After a month the rainy season set in and then the children went off to do field work of the lighter kinds for which they earned a few pice, leaving the master with three little tots too

small to learn anything. In view of all this, and also of the important fact that not one of the persons who had undertaken to contribute a weekly supply of grain or money for his maintenance, fulfilled his promise, the poor man departed.

The lot of the Indian "untouchables" is deplorable from every point of view. He has been oppressed and deliberately kept down in the mire of those above him—the caste people. It pays the caste people to have the Dheds ignorant and vile, and anybody who makes an effort to raise them to a better condition incurs the active opposition, sometimes implacable hatred, of some of the caste people. For the past four years the Christians of one village in the Baroda district have suffered severe persecution at the hands of the high-caste village headman and the Hindu priest; these men have spent money lavishly in their efforts to stamp out Christianity from their village, but, thank God, unsuccessfully. The one hope of the "untouchables" is Jesus Christ, and the one hope of liberating the village child is Christian education.

The Primary School Problem.

Rev. J. Waskom Pickett, Arrah.

IT was one of India's dirtiest villages. My companion was an honoured Indian minister, whom Brahman landlords, Mohammedan gentry and Government officials respect and admire no less than do the out-castes among whom he has laboured with conspicious success. Of his origin I knew nothing except that he was born in the region where our first Mass Movement occurred. As I followed him along the winding lanes carefully avoiding as much as possible of the filth that everywhere abounded I observed that most of the people knew him and greeted him with pleasure. Passing by the higher castes and the Mohammedans we entered the section where the out-castes live, and there we stopped, for those degraded, debased and despised products of Hinduism were the object of our visit. They had heard the Gospel gladly and wished to be enrolled as enquirers and given regular instruction.

I was glad to hear them say that they wanted to be Christians but for some reason the immensity of the task of uplifting them and making them worthy Christians and useful citizens appalled me. They were distressingly dirty and ill-smelling, and I looked in vain for one re-assuring element in them. My companion must have read my thoughts and have realized how pessimistic they were, for he chose to make a revelation about himself which was the most effective possible answer to them. What did he say? Pointing to a wretched looking lad, whose nakedness was covered only by a multitude of boils, he said: "That boy is in about the same condition I was in when the first missionary came to my village. My people became Christians and I was taken off to a boarding-school. My father never learned much and died without becoming well acquainted with Christian truth but I have had many advantages." Was it possible that my companion, so clean in his dress, and so pure in his life, so

honoured by men, and so used by God, had once been like that lad? He said so and I must believe him. My feelings changed abruptly and completely. What a fine future the boil-clothed lad might face if I could do for him what a missionary years ago had done for my companion!

I have related this incident somewhat at length because it helps to make clear several facts that all friends of the Church in India in this day of Mass Movements ought to know. Multitudes are entering the Christian community every month. Most of them are out-castes. To make out of them a Christian Church that will be able to command the respect of the rest of India and thus take a part in the evangelization of the other communities is an immense task. Education for the children is a vital necessity. Without it the menace of a half-heathen Church cannot be averted. The success of the missionaries hitherto has been monumental, but the task awaiting and challenging achievement now is immeasurably greater. All over India are men and women who by their attainments, their character and their testimony commend the religion of Christ, who but for Methodism's schools would have lived, and most of them ere now have died, in the ignorance, filth and sin of an out-caste home. But the mighty in-rush of new converts has overwhelmed our system of schools which is now utterly inadequate to the task. Every year the proportion of Methodist children in schools decreases although constant efforts are made to develop more and better primary schools. This means that the percentage of illiteracy among Methodists in India is steadily increasing—a fact that can please nobody.

The remedy is not to be found in a large increase in district boarding schools, for the Church could not gather the money and erect the buildings rapidly enough to keep pace with the increase in the number of children of school age. Clearly many primary schools must be provided but it is easier to see that necessity than to provide for it.

Consider some of the difficulties with which this problem bristles. First the parents are usually either hostile or indifferent to education. Never in the milleniums of Indian history have any of their ancestors been to school. They have believed that great harm would overtake any of their people who learn to read. Now, although they have broken away from their old religion, they do not see the necessity of also breaking away from the traditions they have inherited about schools. This tradition or prejudice against schools has an economic support, for child labour is firmly established in their customs. It takes some mighty persuasion to show a father why it is imperative for his boy to go to school when in his poverty he will probably have to pay some other man's child to look after his goats or pigs, taking them out to graze and keeping them out of other people's fields. But when the father is finally convinced and agrees that the boy should go to school the troubles have only begun, for the mother's prejudices will prove much more stubborn and when she in time is won over an aunt or a cousin, an uncle or a grandmother will intervene. When you have exhausted their objections, if, you are not too tired to care, you go home rejoicing that you have won a fine victory, but the next morning when you meet the parents again you learn that their neighbours have during the night united in earnestly warning them that your real intention is to get their boy to send him off to the war and one of them has sworn that he had read a notice issued by the Government promising a handsome reward to the missionaries for every boy they would secure for the military authorities. The fact that you deny it most impressively, even combined with the fact that they recognize you as their religious teacher, does not meet the situation at all. Never have they known anyone to take an interest in them except for some selfish reason and if they are recent converts they probably think that the explanation of your interest in them given by their neighbours is quite plausible.

But there are many places where the prejudices and fears of the parents have been overcome. Yet it is sometimes impossible to maintain a school although the parents may ardently desire it. In the bounds of the North India Conference our 87,000 Christians are found in more than 7,700 villages, towns and cities. In hundreds of villages there is only one Christian child and in other hundreds only two or three. It becomes apparent to all that in such villages the Church cannot maintain schools. The services of a Christian teacher and the finances necessary to support him can hardly be used worthily unless at least ten Christian children can be gathered together for instruction. There are of course many villages where ten or more Christian children of school age live close together but the point that I hope I have made plain is that a large proportion of these children who need school privileges so badly live where no provision can be made for them locally. Before I discuss the measures that are being tried to provide for such children I must catalogue a few more of the obstacles that the missionary meets.

Securing teachers is a major difficulty. Non-Christians cannot be used because they have no sympathy for your plans. Single Christian women cannot teach as they do in America and England for conditions in India make it impossible. The wives of the preachers frequently teach when the children can be brought to their homes, but as nearly all of them have children of their own to look after and few of them have any special training or aptitude for teaching the results are not frequently satisfactory. Not many young men are able to make good teachers and from the ranks of those who are able the Church must recruit her preachers as well as teachers while government and commerce are constantly competing for them, offering them salaries which assure many comforts, while the Church pays a mere pittance alike to her preachers and teachers. Thus, securing and training the teachers required

for this gigantic educational need is a task of the first magnitude.

When you have your teacher if he is still an unmarried man it is exceedingly unwise to have him attempt to live alone, so it frequently happens that he must live with some preacher and his family several miles from his school. In the rainy season which lasts for some months the roads become impassable and for weeks at a time he cannot reach his school.

India furthermore is a land of epidemics and they sadly interfere with schools. By a degree of isolation and careful attention to sanitation the boarding-schools succeed in keeping fairly free from most diseases, but in the filth of the villages all sorts of germs run riot and the year is frequently marked by an unbroken succession of epidemics Sometimes in alarm the people forsake the village and the pupils scatter to widely separated points. At other times although the children might be ready to come the teacher knows that it is unwise to allow them to congregate.

These are some of the many difficulties that have to be met in any effort to educate the children that are pouring into the Church in an ever-widening stream. But although they are formidable they are by no means insurmountable. Many missionaries and a greater number of their Indian comrades in the leadership of the Church are working devotedly at the problem and their accomplishments are worthy of all praise.

One method that is being extensively used is the employment of peripatetic school teachers. One man undertakes to teach the children of a number of villages by visits two or three times a week, according to the number of villages. Ofttimes a preacher does this work in addition to his pastoral and evangelistic duties. On every visit to the village the children who can be found are gathered together and he gives them a lesson. Progress by this method is

painfully slow but nevertheless hundreds have, by means of it, learned to read their Bibles, and many children of ability have been discovered who have later been taken to the boarding-schools and have pursued their studies with the happiest results. The greatest defect of the system is that it does not teach enough. The great majority of the children thus taught never learn enough to do any considerable amount of reading outside of school and only a small minority are assisted to a better social and economic position. Conditions are such in India that unless one completes at least the fourth grade his economic position is hardly affected. And the peripatetic school teacher, who is generally pastor and evangelist also, cannot possibly teach the children of many villages beyond, at best, the second grade. So this method is not sufficient to the need. Since however it is the agency through which many have learned to read and cherish God's Holy Word it is not to be thought of lightly. The method will continue in use in many places were nothing better seems possible at present.

Another plan meeting with considerable favour and with an encouraging degree of success is the establishment of village boarding-schools on very simple lines and on as near a self-supporting basis as possible. Instead of the teacher going to the children they are brought to him. They live in his house and are thus under his care and influence day and night. This effectually destroys the heathen influences that have hitherto surrounded them and substitutes therefore thoroughly Christian surroundings. Instead of an occasional lesson in his own village, when his freedom from work and the visit of the teacher happened to coincide, the students enjoy regular hours of instruction and outside of the school hours learn invaluable lessons about the Christian life and faith. They learn to give thanks before eating, to sing many Christian songs and to pray in public and private. They quickly learn how revolting are some of

the customs that are practised in their homes. They acquire convictions against idolatry, drink and many evils that would perhaps never be so definitely formed were they to stay in their homes. The parents make frequent visits to see them since they are only a few miles at most from their homes and the entire family feels the influence of the school, which helps to lift them to a new plane of thought and life. The progress of the children is sometimes amazingly rapid. In one such school which I inaugurated last year three young boys who knew not one letter of the alphabet when admitted, in four months completed the first and second classes and revealed such ability that they were brought to the boarding-school at Arrah, where they have continued to make splendid progress. Eight other boys in that school have satisfactorily completed the first class and are now studying in the second class. This type of school seems to offer more chance for developing self-support than any other that has been tried. In the school to which I have referred all of the grain for the food of the boys is given by the parents, who likewise supply the bedding and clothes. The entire cost to the Mission of keeping a child there has been about forty cents per month. The Board of Education of the North India Conference has approved this type of schools and has urged that efforts be made to develop as many as possible of them.

Concerning the constructive work that is being done much remains to be said, but the limits of space compel me to make only the barest references to efforts to introduce modern methods of teaching, to the preparation and publication of better text-books, to the appointments of district school secretaries, to the holding of institutes for teacher-training and to the use of High School students as teachers during their vacations. The fact that all of these things are being done should assure the friends of the infant Church in India that the missionaries and Indian leaders are vigorously combatting the menace of ignorance and are doing what they can to solve the most complicated educational problem before the Methodist Church.

Why Boarding Schools

By Miss Wells, Vikarabad.

THE missionary paused a moment and ran her eye over the letters the post-peon had just brought. There were a half-a-dozen from home which she did long to read but so many duties were pressing that she forced herself to put them aside until a more convenient season. That night the coveted opportunity came and in one letter she read :

Dear Madge,

I know you will be surprised to hear from me and even now I cannot stop to tell you about all of our old crowd for it will soon be school-time. You know I am teaching in the High School this year and to-night our mission-study class meets. I know you will wonder how I happen to be in a mission study-class and the only explanation I can offer is *yourself*. When you went to India I became interested and have tried to read all I can about the country and your work. So when the class was formed to study India, I joined and have not yet missed a meeting. I had no idea mission work could be so interesting and fruitful as the study-book portrays it. But there are some questions in our minds and as no one seems to have any clear idea concerning them I offered to write to ask you about them. I know you will set us right.

The book speaks often of *boarding-schools* and we cannot understand why the poor heathen or even the poor Christian children need a boarding-school. Or, is there a difference between the boarding-school as we know it in America, catering to the fashionable, wealthy class, and what you call a boarding-school in India ? That's question number one.

And number two is similar. *Why* do you have boarding-schools—cannot the children attend the public schools as they do in America ? (I believe the book calls them village schools.) Would it not be better for the children to live in their own homes and attend school daily ?

Number three : What is the cost of running a boarding-school ? And, fourthly, what are some of the results that justify its existence ?

These are some of the questions that have puzzled us and I know you will take time to answer even though you are busy. I

wish I could look in on you in your work but of course I never expect to go as a missionary. My work is in the homeland.

With much love.

Louese.

The missionary was tired, for the day had been very full of demands on her time and strength but she knew that the morrow, and every day in fact, would bring equally heavy burdens so she took up her pen and wrote :

Dearest Louese,

The home mail containing your letter and some from the dear ones came this afternoon but I could not get time to read them until to-night. Now I have seen that the children are in bed, the sick ones have had special care, the cook's account has been taken and at last at 10 P. M. I am free from interruptions and requests. So I have revelled in these home letters. I *was* surprised to see your dear writing on a letter and the contents, too, were not what I might have expected, yet they made me wonderfully happy. I wish I could write you a long letter about my work but it is already late and every day brings a lot of hard work so I will confine this to the questions asked.

In regard to your first question, I fear a lot of people do not get the right idea when we speak of our mission boarding-schools in India. The word orphanage would perhaps more nearly give the true meaning, only a majority of the children are not orphans. The boarding-school of India is a place where the Christian children can have the advantage of an education and that *under Christian influences*. Our mission provides rooms or dormitories for them, under proper supervision, and looks after their health, food and clothing as well as their spiritual and intellectual life. In these schools the children are like one big family. The older girls look after the younger ones, all take their share in the house work and all look upon the missionary as their mother. Far from catering to any fashionable set as the boarding-school does at home, girls often come to us in destitute circumstances. One child about six years old had not a stitch of clothing on her body when her father brought her to school. And a number of girls eight or ten years old who have come this year from the Mass Movement areas were loaned some clothes by the Bible-women so that they could arrive in a presentable state for they owned nothing but a rag which they tied around their waist.

Not all, however, are so destitute for some are the daughters of our Christian pastors and teachers who pay according to and even beyond their ability, and others are children of Christian men who are able to wholly support them.

Your second question is most apt. I only wish I could reply to it by showing you, at first hand, a village in India. No pen can picture the crowded unsanitary conditions and the immorality which must result when people live thus. On every hand there are sights that make you turn away your eyes with shame, and if you understand the language you will hear the vilest things being openly spoken of in mixed company. A wife suspecting her husband of being untrue to her will stand in her doorway and scream forth her accusations against her husband, and his "soul affinity" in the most abusive language. Would you consider it possible to build true Christian characters if children must remain in such an environment? For, of course, the village converts cannot leave their homes just because they have become Christians. And if they did, how would they improve matters? For another village would furnish the same kind of environment. Another fact which is almost incredible to you because you have been brought up in a Christian land is that girls twelve years old and over are in great danger even in their own homes. No matter how careful the parents may wish to be there is great danger for the girl As an example, a girl about thirteen years old came to us in April. She is the only child and her parents are very fond of her. She had been married as a wee child and her husband had died before she could really remember him. Then she went back to live with her parents and was their one joy. But after they became Christians, a year or more ago, they felt a new responsibility and decided that they dared not keep this girl with them longer lest some moral harm come to her. So they sent her to us. She is such a dear girl and has done so well in school. Already a young man is thinking she would be a suitable companion in life for him but we intend to make him wait a while.

You speak of the children living at home and attending the public-school but out here the public school system as we know it does not exist. Occasionally in some village there may be a Government school but these are attended chiefly by the high-caste children who have an effective way of quenching the thirst for knowledge in a Christian or in a low-caste child. It is true that wherever a Bible-woman is living in a village she usually has a little school for the Christian children, in addition to her other work. Here the children

learn songs, Bible stories and their alphabet and reading. But many times these schools must be held at night because the children work all day and there are more hindrances and interruptions than I can possibly enumerate. Besides, there are hundreds of villages right here in our own district without such schools. And I think I am right in saying that an ordinary child will learn more in a boarding-school in three months than he or she will imbibe in a village-school in a year. Out here time counts for a lot in training those who ought to be the strong Chistians of to-morrow.

As for the cost, you will probably be more puzzled than ever when you hear that we plan to feed, clothe and educate a child on $20 per year. I imagine I hear you say that you girls all spend that much or more just on hats, whereas your tailored suits cost you twice that amount. I know you do not understand how it can be done, nor can I tell you, to-night. It may not be the life of luxury we American girls know—for our lives *are* luxurious compared with theirs—but it is a more abundant life than they would have in the villages.

I hear the clock striking mid-night and your fourth question *must* be answered. The results—I wish you could really see them as we do. I wish you could watch the little girls unfold in character until they become beautiful Christians with a faith and practice in prayer that we missionaries love to lean upon. Last week a girl was married from our school. It does not seem six years since she came to us as a little wild thing from the village life. Her coming was in answer to prayer, for she wanted so much to come to school. Now she is a young bride who has gone back to the village life, but, to teach others about Christ and to send other girls to school that their lives may be transformed as hers has been. Such a work could not have been wrought in her had she stayed in her parents' home and attended the village-school. And that institution has been *non est* for nearly two years because there is no Christian worker to send to that village. Oh! it is terrible—the need for workers to send to the many, many villages where there are Christians or the people are begging to be allowed to become Christians! That sorrow alone is enough to break down the missionaries in evangelistic work.

Yesterday I had a letter from Rachel. She was dedicated in infancy to be a temple-woman but when she was seven years old God led her into our school, and later, but not without a mighty struggle the temple-service business was set aside. She has gone through our school, has been a good teacher for two years and now has gone for a period of special training. Had there been a school in

her village, but there was not, it would not have saved her from temple-service which is a life of deepest sin and shame. For as it was, her old aunt moved heaven and earth to take her from us and put her into that awful life. I might go on telling you of many many cases even more interesting, but the light burns low. What I have said about girls applies equally to boys, for their boarding-schools are on the same plan and do largely the same work. These boarding-schools for boys and for girls are giving the youth of India a Christian character and training that ought to bring about great changes and blessings in this nation. It is only from them that we can get boys and girls to take the higher training that will fit them for leadership, whether that training be High School, Normal, Medical, Industrial or Collegiate.

Now, Louese, I have tried to answer your questions—let me ask you one. I hope you will answer it prayerfully and sincerely. Why do you say that *your work is in the homeland?* There are a hundred others ready to step into your place in that High School, but there is an appalling lack of workers to care for the Master's children out here. I could tell you of a dozen large schools where there is but one missionary to carry the whole load. I need not tell you that she is breaking under it. I could tell you of schools without even one missionary to give her time to them—she must also care for a large evangelistic work. I could tell you of fields covering large territory and containing thousands of converts but without a single boarding-school for their girls or their boys. You love the Master, you have ability and you can leave home. You will find more real joy in thus giving yourself for others than you can now believe. *Will you do it?* Lovingly.

MADGE.

A Mission Primary Boarding School.

BY MRS. MABEL L. JONES, SITAPUR.

AN English visitor had been looking over our Mission Boys' Boarding School. "Frankly" he said, as he lit a cigarette, "I must say I think you are wasting your time How much good do you suppose it does these boys to spend a few years here? You can't do anything with this kind of material. I appreciate your self-sacrifice and hard work and all that, but why don't you spend your energies on something worth while?"

Long after he had gone I thought of the hundred little lads in our own hostel and of the hundreds of other little lads in other hostels and pondered. Was it worth while?

The expense for food, clothes, books and teachers; the daily routine of feeding, clothing, educating and training these bits of ignorant humanity; the anxiety, the heartaches, the prayers; was it all worth while? All day as I disciplined naughty boys, helped clean up dirty boys, doctored sick boys and taught ignorant boys, the thought came again and again. Is it worth while?

When evening came I went to the office and took down the record of the boys who have been in this school during the seven years we have had charge. Facts are often comforting things.

During these seven years we have had 250 boys of whom 102 are now with us. Thirty-three of the best, after passing our highest class, have been sent on to the Lucknow Christian Collegiate School to continue their education. From them, we are confident, will come some of our best future preachers and teachers. Forty-two other boys have been transferred to other Mission schools because of passing our highest grade or because of removal of parents. Of the above number I heard of nine this summer who, although still very young, spent their summer vacation teaching in the villages.

One, out of our 230 died of pneumonia; four, confirmed little tramps, picked up by various workers here and there, ran away

again, preferring their wild free life to the trammels of civilization; two of the oldest boys have gone to the battle front in France; eleven have been sent to industrial schools where they are learning trades and will be able to support themselves in decency if not in comfort in the near future; nine boys, hopelessly dull, have been sent back to their parents; sixteen have been put to work, some as house servants, some in the Mission Press, some on farms; ten were taken out by parents before their education here was completed.

I run over the list of the latter. Itar Singh, in school three years, a promising boy but obliged to go home because of the illness of his father; now looking after the tiny farm, the main support of his mother and two younger children. A letter came yesterday from the Padri Sahib who sometimes visits the village. "I find one of your boys here. With one exception he is the only person in the place who can read. He picks up many a penny reading, writing and doing accounts for the neighbours. Every one has a good word for him, he is so honest and upright. It is almost as good as having a preacher stationed here."

Harry, in school two years, the brightest boy we ever had; taken out by his father at the age of twelve and married a year later to an ignorant girl of his own age. He sent me a letter last week with his younger brother. "I have taught my wife to read the Bible. I shall never forget what I learned in your school. I cry because I can't come back but I send my little brother and he shall stay till he can be a preacher. My father has promised me."

I think of the dull boys. Manu, who with great difficulty struggled through the second reader, now a house servant and teaching the Mohammedan cook with whom he works to read, using his hymn book as the text. Mansa Ram, another house servant, "such a comfort to find an honest servant," said the lady for whom he works. Makka, Mathri, Bengali and a dozen others all hard at work,

leading upright Christian lives, two of them married to good Christian girls.

Even the dullest boys, who perhaps have not learned to read more than the Primer, have gone back to their homes with new ideas of morality, definite convictions about right and wrong, better Christians often than those who have been more brilliant.

I look over the letters in a certain pigeon hole, all from boys who have left, full of gratitude for what they have received in school, for the chance they have had to learn how to live decent lives, to learn how to earn a living, to learn of a life higher and better than that of their Hindu and Mohammedan neighbours, full of a determination to be of use in this needy land.

I think of the boys now in school. Rameshwar, who when he came did dot seem to know the difference between right and wrong; now with a keen conscience, my right hand in straightening out unruly new boys. James, who lied and deceived as easily as he talked; confessing yesterday to breaking a window-pane before I discovered it. Light-fingered George, now trusted with the key to the school house. Boy after boy who came in feeling that manual labour was a disgrace, now washing dishes, sweeping the floor, cooking their food, in fact doing all the work of the hostel without a protest and laughing at the new boys who object. Boys who came in steeped in sin now clean and pure in their secret lives.

I think of the fathers of the better class of boys who have come to us, boys able to do two years work in one, with few or no bad habits. Without exception these fathers, now preachers and teachers and respectable business men, have themselves been trained in our Mission Boarding Schools. I look at some of the names in the record. Masih Charan, the latest arrival, whom I had found at my office door as I started out one morning. "I have come to go to school," he said. I objected. "You are too big for my school. I

only take in little boys." "The Padri Sahib told me so but I must learn, so I have come." "But you will have to begin in the kindergarten class with the babies." "Never mind. I wont stay there. I will study so hard that I will soon be with the big boys." He met every objection until at last I consented to take him for a week on trial. We have taken in few more ignorant boys but none more determined. "I must be able to read this year," he said the other day. "My mother is a very poor widow and I must go back to work for her next year. She had no money to feed me or pay my fees at a Government School. Besides, since she became a Christian they dont want us in the village. So I walked up here to learn to read and to learn all about Christians."

He follows me about when I go into the hostel; he goes with the higher class boys to their study hour and watches them; he goes to every meeting where he is allowed. Epworth League; Junior League, Prayer Meeting, and even appeared at the Woman's Missionary Society. "I want to see how it is done;" is his answer to every query. And after this year of watching to see "how it is done," this year of studying Christianity and Christians, a new boy will go back to that village home, still ignorant, it is true, of much that makes an educated man but with a knowledge and training that will not only change his own life but will mean much to the family he is sure to have in the years to come. Is it worth while? I shall never ask the question again.

My only regret is that we have so few schools for our rapidly increasing number of Christian boys; so few, so pitifully few, missionaries who can give them the supervision and training that they need.

According to our last statistics almost 60,000 or 75 per cent. of our Christian children of school-age in India are growing up in ignorance, unable to write their names, unaable to read their Bibles. Out

of the 46,156 boys and girls in school in our Mission in Southern Asia, only 6,953 are in Boarding Schools, and of these only 2,679 are boys. Under these conditions how are we going to build up a strong Christian community? We rejoice at the promised help which is expected through the Mass Movement gifts recently pledged in America? Why not let the children stay at home and attend Government schools when the parents are Christian?" asked a new missionary the other day. In the first place not one quarter of our Christian people could supply the boys with food if they were not themselves earning a few pennies, to say nothing of buying clothes, books, and other school supplies and paying the monthly fee required in other schools.

Again in many cases if he stays at home he is the only Christian boy in the neighbourhood, and seldom indeed is the influence of the home strong enough to counteract that of the community. A white-haired old man who has been a Christian all his life, a man with a good position, who kept his boys at home and sent them to a Government day school, sat in the office not long ago weeping as though his heart would break. "All three of my boys are in the hands of Satan," he said. "I have lost control. They laugh at me. They laugh at Christianity. They are so wicked that I fear to think what they will come to. Oh, why did I not put them in some Christian school instead of keeping them in the midst of temptation!" Last month one of our preachers brought in his two boys aged nine and eleven. He had kept them at home and tried to educate them himself but becoming frightened at the strong influence exerted by their playmates he had hastened them away. "There is nothing wicked that they have not learned," reported my matron after they had been in school a week. It is still a question whether in justice to the other boys we can keep them.

Our boys' boarding school, here at Sitapur, is peculiar in that

it is the only one of our Mission in India that is managed entirely by women. One inspector of schools in his report wrote: "The progress of the boys in this school under women teachers is phenomenal." The parents are constantly expressing their pleasure and satisfaction in the change they see in their boys when they come home for their holidays. It is an experiment which has more than made good; an experiment which if repeated throughout our Mission field would mean more for the uplifting and upbuilding of our Christianity in the future than perhaps any other phase of our work.

Sharpening Dull Axes

By Rev. S. W. Clemes, Meerut.

WHICH is the greater miracle to make an axe-head swim in the water or to take dull heads with a heritage of hundreds of years of ignorance, superstition, and darkness, and give them keenness, temper and edge? Which is the greater wonder to see an axe-head swimming without a handle or to see a life without a handle; that is, without name, recognition, or rank in society, taken in hand by our Mission, guided, directed, and ultimately led to a position of honour and usefulness?

In a little village nestling at the foot of the Himalayas, seated on the ground under the spreading branches of a *peepul* tree were seven dark-skinned half-naked boys conning their lessons in a dull monotonous chant at the instigation of their *munshi* (teacher). Apathetic attention to *aliph, bey, pey* had been quickened to an anxious expectancy that day for was not the *bara sahib* (missionary) himself going to pay them a visit? There were even two or three of the fathers hovering near the outskirts of the group in honour of the event.

"Prem Dass, I want to take your son with me. I want him to enter our Central Boarding-school." The missionary was speaking to one of the fathers. He had heard the boys recite. His keen insight had quickly singled out this lad of six years as the most promising in the group.

"But *sahib*," the father protested, "I can't let him go. He is all I have. His mother died three years ago. Besides he must help earn. I can't get along without the coppers he earns."

But the missionary had visions for the lad greater than an earning capacity of six or eight cents a day. And tactfully and earnestly he pointed out to the father the possibilities for the boy's future The missionary was carrying the burden of the education and train-

ing of thousands of Christians in his great district. There was but one fairly well equipped boarding-school to supply the needs of ten thousand Christian boys of that district, a middle school it is called in India. Its course extends slightly beyond that of the grammar school in America. But life in the school meant the moulding of Christian character for India's out-caste lads.

The father parted with his boy reluctantly. The boy left his village home, streets and companions with a dazed helpless sort of feeling. He entered a world of new experiences. The train ride itself was fairly bewildering in novelty and rapidity. But the fatherly hand of the missionary and the kindly eyes never failed the shrinking lad. That first night in the hostel. It wasn't an especially happy one for David. The strangeness of it all gripped his throat. The *charpais* (cots) of a hundred other boys stretched out interminably along the verandahs of the two brick dormitories. Not one of them did he know! O yes, he remembered, there was a monitor, Caleb, who was to be his big brother, so to speak. And then he must not forget the housefather who had just been around to see that the new lad was safe for the night.

The next day brought new friends in classes, play, and at meals. And then Sunday-school, Junior League, and church meant glorious rhythmical singing, big coloured pictures, and fascinating Bible-stories. One great annoyance was the bell—bell for study, for play, for bed, for prayers. Discipline and regularity were irksome to the village lad. And then bathing seemed a necessary evil here. But gradually David's life fitted into the scheme of things. As he grew older he came in to some of the joy of learning. He lost his suspicious awe of the library room. He took an active part in running, hockey and cricket. He developed traits of real leadership. When still a young lad, he gave his heart definitely to Jesus and began to cherish the ambition to be a teacher.

How eagerly the missionary watched the lad grow. A personal friend of his in America was sending money for the support of this boy in school. Letters and pictures were exchanged for twelve years. Six months after David had entered the school his father died and the mission became his permanent home.

A critical time comes in every boy's life when he finishes the school course mapped out for him. Shall he enter active Christian service, help fill the sparse ranks of mission workers? Or shall he accept a government position that will bring two or three times the salary the mission can pay? To be frank, we must confess that not a few yield to the latter temptation, but thank God, David, and there are many like him, stood firm to his early decision, took a short normal training course and became a member of the teaching staff of the school that reared him. He is to-day an enthusiastic teacher of primary classes, has charge of organized athletics in the school, and takes active part in Epworth League, Sunday-school and Church work. Within the last year he married an educated Christian girl, herself a graduate of a girls' middle school.

Not long ago he was in a large meeting when the missionary asked the question: "How many preachers, teachers, or *munshies* got their training in our Boarding-schools?" He along with more than two-thirds of those present rose to their feet. It was an impressing sight.

These sharpened life axes are cutting at the roots of idolatry, superstition, and ignorance. They are felling the trees of caste and helping to erect a house of Christian brotherhood. They are lopping off the branches of dence darkness and giving a chance for the Son of Light to reach the lives of India's millions.

We do not maintain that our middle schools are perfect. Ah, far from that. But we thank God that they are doing what they are. We need more of them, many more of them. In the five Conferences of our Mission in India there are now at a conservative estimate

100,000 Christian boys. For them we have 22 middle schools. Then we need missionaries *especially trained* for educational work. Many a missionary without special ability along that line is forced into school supervision and management, because there is no one else to undertake it. When we have well trained educational leaders from America, we can produce better trained Indian teachers, a very pressing need at present.

A place should be given to industrial features in every school. Every boy should be taught the dignity of manual labour. That means a missionary leader especially trained along agricultural and industrial lines.

And then a very prominent place for prayer should be given in the heart of everyone who reads these lines—prayer for the individual boys in these middle schools, prayer that their lives may be honest and sincere, full of the joy of service and sacrifice.

Higher Education for Boys

By Rev. A. B. Coates, Belgaum.

THE time is at hand when our Church in India will need Indian leaders of higher educational qualifications than are now generally found in our various conferences. Ninety years of Western education, dripping with Christianity, have powerfully affected the literate classes of the whole land, and have brought near the day when many educated men will openly acknowledge the Christ whom in their hearts they now revere. Well may we ask ourselves what preparations we have made for a nucleus of Christian leaders with whom they may confederate. Especially is this true when we remember that for many years much of our time and strength has been devoted to lifting the depressed classes consonantly with the Lord's words: "The poor have the Gospel preached to them;" nevertheless, we are not blind to the shadows of coming events. We in this part of India raised our conference entrance requirements to high school grade last year.

The reader may ask how we know that the above mentioned desiderata are at hand. Consider the following: a Brahmin recently put his two daughters into our boys' high school here—an innovation of no mean importance; especially apparent when we note that, according to the custom of centuries gone, they should have been married while still young children. The father says that he does not believe in such customs and that he intends to have his daughters educated before he marries them. He himself is a graduate of our high school, an A. B. and also a graduate in Law. The Bible is very familiar to him, and he finds great spiritual comfort also in Thomas á Kempis' Imitations of Christ. Another Brahmin, an important local official, asked us to take his little boy into our home and train him for Oxford University. The highest forestry officer in a very important Native State put his two little sons into our high school for Europeans in Bangalore to be trained for Oxford.

He said that all the Bible we could teach them would do them no harm. We could get many more such boys if we had places for them. To find well-educated Brahmins reading the Bible frequently is a common thing.

Our preparations for the higher training of Christian leaders have taken the form of a fairly well developed system of high schools, theological seminaries, and a college, all fed by more than a thousand primary and middle schools. The apex of this pyramid is the Lucknow Christian College with 168 Christian and 825 non-Christian students and a staff of eight Americans and forty-nine Indians. At present most of our Christian boys who desire college education have to be assisted financially. Lucknow gives two scholarships to our South India Conference, both of which are now being used by boys from our Belgaum High School.

Of lesser scholastic rank, but perhaps of equal or greater utility for the present needs of our ministry, are our two theological schools at Bareilly and Baroda with over eighty and seventy students respectively. The numerical disparity between the Christian students of our one college and our two theological schools may be explained by the remark that most of the latter students are Methodists, and that, furthermore, the ministry cannot offer such high salaries as can secular work. We have other Bible-training schools, but their grade is not high enough for classification under our subject.

In our six Indian conferences we have eight high schools for Indian boys with a total of about 500 Christian and nearly 2,000 non-Christian students. The reader will understand that they are fairly well distributed when he is told that this Belgaum High School is eight hundred miles from the nearest one at Baroda and nine hundred miles from the next nearest at Narsinghpur. No doubt he will readily agree that we have "elbow room."

I shall not attempt to describe these eight high schools so

generously distributed over this end of Asia, but shall content myself with a few remarks regarding our Belgaum school as typical of the others. We have about 25 Christian and over 400 non-Christian boys and 6 girls in our school. It is supported very largely by government grants and by fees from the non-Christian boys. All the financial help which we get (but not all we want) from America is half the missionary's salary—an expenditure legitimated by plenty of work outside the school.

We take boys only after they have had four or five years in a vernacular school. After three years in our school nearly all their instruction is carried on in the English language, and, when they take their final examinations at the end of the school course, nearly all the questions and answers are in English. This year the boys in our highest class must pass an examination in Tennyson's "Enoch Arden," Dicken's "Tale of Two Cities," Plutarch's "Life of Alexander," and fifteen or twenty short poems by standard authors—two or three of the poems being from Longfellow. I could take nearly any one of a dozen of my brightest boys and, in one year after his finishing our high school course, I could have him fully prepared to enter Freshman in any good American College.

With this vague description of our educational machinery before him, the reader may permit a few general remarks and deductions. Our theme is Higher Education for Boys, and it immediately raises the question how high ought this education to go? which is straightway answered with the statement that we need all the college graduates we are likely soon to get—provided they be spirit-filled men. At the present moment the South India Conference does not number a single college graduate amongst its Indian members; and it is doubtful whether, with the exception of the North India Conference, with the Lucknow College, the others are any better off. When one remembers that the non-Christian College graduates are, in the more

important centres, as thick as the fleas on a pariah dog, one can easily understand the problem facing a Christian preacher with only a high school training, or less, when he essays to address an Indian crowd in which is one of these verbose dialecticians from a university whose favourite course for its undergraduates is logic and philosophy. Even an American university graduate with a full theological training cannot afford to despise the dialectical powers of one of these gentlemen. We want leaders for our Indian Church, and we want them to be men with brains along with the necessary spiritual qualifications.

It remains to discover whether our leaders should be educated in India or in America. Our Belgaum high school has two of its recent graduates in our Lucknow College, one in a Scottish Mission College in Bombay, and one in Ohio Wesleyan University. Most missionaries seem to think that we should educate our young men in India—the argument being that, if they go to America, they may come back alienated from their people in manners, dress, and modes of thought and suffering from a "swelled head." On the other hand, there is a strong argument for sending an occasional man to America; for India is not America, neither are her ideas of right and wrong, truth and untruth, honesty and dishonesty American, but pagan. We need some leaders at least who have lived for a time in a purer atmosphere and who have discovered a higher standard than they can possibly find in this darkened land.

Let me prevail upon the reader to consider the further question of whether or not one college can properly care for our young men. Railway fare is so cheap that, even though Lucknow is over a thousand miles from here, we need not worry much about distance. We ought to put all our energies into one strong college and not start any others for at least twenty-five years. The only drawback is that the different provinces of India have their own examining universities with differing rules regarding entrance requirements. The Allahabad University, with which our Lucknow College is affiliated, along with other universities, requires a classical language besides the English language, and the Madras University and some others do not require a classical language but are content with a vernacular. Our Methodist boys from the Madras Presidency and the Mysore State will have to be educated under the rules of the Bombay Presidency or else seek a college education in a non-Methodist College. Without travelling very far I could find a Christian, educated in a non-Christian College, who knows much more about pagan than he does about Christian philosophy and theology.

Again, it may be asked if we do not feel that, with our eight high schools, hundreds of miles apart, we have the high school situation well in hand. My first impulse is to say: "Yes, we can care for our Christian students for another ten years;" but I am not sure that that is the best answer. I have a fairly well defined feeling that we ought to be planning a high school for the city of Hyderabad. It may be that other conferences have a similar situation. Be that as it may, I am sure of this that the problem is broader than our present Christian community. I believe that we ought to be getting a foothold educationally in many of the smaller towns. In some places the people would be glad to have us come in and start high schools, and would help us with money for buildings, after seeing that we were in earnest about giving them a high school. The government also would help us some with building grants. If we should be content to start on a small scale and build up gradually, we might be able to triple in the next ten years the number of our high schools. It would show real generalship in pushing forward the lines of the Kingdom. We ought to build only where we can get many non-Christian students, for our Christians are too poor as a class to pay much in the way of fees.

It may be that for some time the reader has been revolving in his mind the question: What has been gained for the Kingdom by mission high schools? Down the road a short distance from my bungalow is the Government High School with nearly five hundred students, many of them rich young men, sons of land-owners, and heads of villages and towns in the surrounding country, drawn to the Government High School instead of to ours by the beautiful two-storey stone hostel that stands beside the road. Across the street and under a big banyan tree is a stone image of the elephant-god brilliantly painted and holding his trunk in his paw; but Mr. god is pretty lonesome these days and so also are many other elephant-gods, monkey-gods, cobra-gods, bull-gods, etc.,—all lonesome, because the high school boys in all the larger towns of this part of India are being rapidly weaned away from idols. They say that they have not time to worship them. If this be true for high school boys, what of the colleges? The secret is Western education first introduced by missionaries and still compelled to look to them for no inconsiderable support—twenty per cent. of all the public school children of India and twenty-five per cent, of the college students being in the hands of missionaries. Dr. John R. Mott has written: "Educational missionaries have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished converts, and have done more than all else combined to undermine heathen superstitions and false systems of belief." Think of what it means to have over four hundred boys, all over ten years of age, attending Scripture lessons regularly three, four, or five times a week for forty minute periods until they are eighteen or twenty years of age and then to get many of them again in college! One thing more is needed! for we must keep a register of our old boys—of their names and addresses, and send them Christian literature from time to time. It is a very short-sighted policy

that compels us to drop our work at the time one of these non-Christian boys leaves our school. The compelling force is the lack of a trifling sum for the literature and a small sum for the salary of a retired Christian teacher to look after such a department.

One of the last questions that will suggest itself to the reader is what success we have in getting our boys into the ministry after we have them trained. I am at the end of the space allotted me, therefore my brief answer is that I do not think that we are having serious trouble along these lines. We seem to be getting a goodly number into the work. Some schools have students sign bonds saying that they will pay back the money spent on their education, if they decide not to enter Christian work. Our plan here is to have all our big boys work in the villages preaching and teaching on alternate mornings, thus earning part of their education and, at the same time, learning so to love the Lord's work that they will not be so likely to leave it.

Girls and Higher Education

By Miss L. E. Bobenhouse, Ajmere.

THE work of uplifting the masses is of a twofold nature. It must be both spiritual and intellectual. The quickening of the spiritual life must be sustained by the enlightening and enriching of the intellect. The education of the child may be what is considered as strictly practical—that which will enable the boy to make a livelihood and the girl to perform her domestic duties correctly, or their education may be on a wider scale, making the intellect predominant, and fitting the pupil for clerical or pedantic work. Whatever it may be, it opens up a wider range of vision and makes possible a deepening of the spiritual nature. It has become a recognized fact and needs no proof or argument, that the Mass Movement work is educational as well as evangelistic. "My people are destroyed for lack of knowledge." This is one of the saddest passages of the Divine Word. The great, loving heart of the Father yearns to see His people taught and saved from degradation, disease and spiritual death.

As the work of evangelization has advanced in the villages, the need of teaching the rural children has become more and more evident and the establishment of Primary schools to meet this need now holds the attention of those interested in mission work on both sides of the world. In undertaking the colossal work of educating masses of village children, our educational committees have taken inventory, as it were, of the available stock of means. That is, how far could they cope with the great problem with the number of young men and women available who could teach in village schools. The result of the investigation laid bare the fact that with all the effort previously made along educational lines, the number of teachers available, including those of intermediate grade, was sadly deficient to meet the needs of both educational and evangelistic work in the villages. They

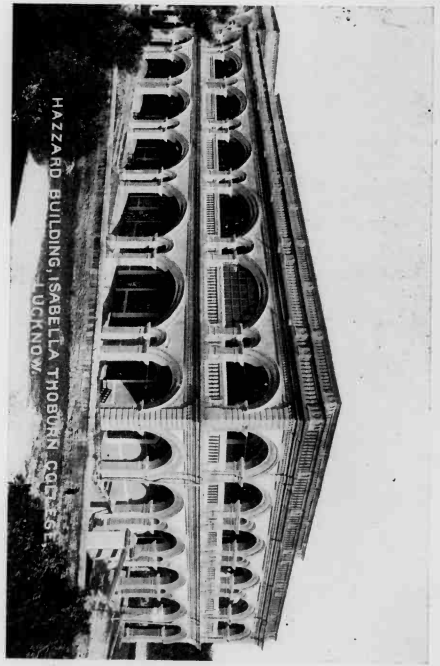
recognized, as never before, the insistent need of advancement in our educational work. Every school should be filled to its utmost capacity and in time, more schools opened for the preparation of teachers. It short, it means the strengthening and expansion of our entire educational system. Primary education for our rural population will be made possible only in proportion to the growth of our higher educational work. Perhaps this statement should be modified by saying that this will be conditional on the character of the instruction given in these higher schools. The aim and goal of the teaching and training of our Indian young women should be that they should use the superior power thus given them to help uplift the masses of their country people.

We have in our North and North-West India Conferences two High Schools for Indian girls, in Lucknow and Meerut, and our Isabella Thoburn College in Lucknow, bearing the name of one who was broad in vision and whose heart was filled with tender love for the girls of India, seeing in the uncouth village girl the unpolished diamond. Isabella Thoburn College had its humble origin in a little day school in the Lucknow bazaar. For many years, in our High Schools and College there have been trained the young women who have gone out to teach in the district boarding-schools and to help train the girls who in turn have gone out to teach village schools and to do the work of Bible-readers. Without these teachers and assistant missionaries, the work of the missionary in the district boarding-schools would be difficult indeed. Thus is the work of our higher institutions linked up with that of the village and *mohulla* day-schools. These young women have great opportunities for influencing the girls in their classes and instilling into their hearts the real missionary spirit when they also are imbued with that same spirit. It has been the policy of our high schools and college to foster this spirit in the students by giving them definite and practical

work with the non-Christian women and children living in the city, particularly in teaching street Sunday-schools. It would be an indifferent young woman indeed who would not find attraction in this form of evangelistic work by doing it. Thus a high ideal of Christian service is impressed upon their plastic minds as they unfold and expand under the discipline of study and teaching.

We cannot lay too much stress upon the power of influence which will be exerted by the students of our higher schools. Who can estimate the far-reaching and ever widening circles of the influence of our beloved Lilivati Singh's life? She came as a little girl in her quaint village dress to what was at that time called the Lal Bagh School, before it had expanded into a college. Miss Thoburn saw in her the beautiful diamond. As the facilities of the school increased until it was recognized as a college, Lilivati Singh made them hers, until she had won her degree, and was for many years a member of the college staff. In quest of an object with which to compare her wonderful life, the water-lily seems the most appropriate. In its white beauty we see her purity of character. In its inimitable fragrance we see the influence of her life wafted on and on from life to life, from those who knew her personally to others outside the pale of her activities. The young women she touched in her classes in the college have carried something of the fragrance of her life to the girls whom they have touched in other schools. It was in the same school that the sweetness and devotion of Phoebe Rowe's life was called out. She carried out the fragrance of her influence direct to the people of the rural communities, for her heart yearned for the uplifting of the village people.

Many others must be enrolled along with these who have given and are giving splendid service for India's women and girls. During the past nine years, six of the alumnæ of the college have been members of the staff. Miss Sircar is now Professor of Mathematics of the



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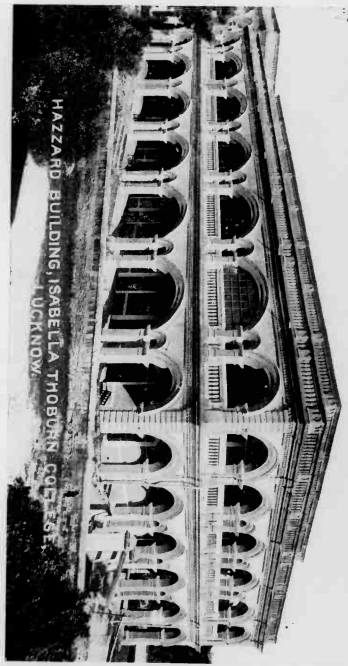

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ONE FIRST GRADUATE.

Kinnaird College for Women in Lahore. During the past two years, nineteen high schools have had teachers on their staff who were educated in our Lucknow school. Others are teaching in seven Mission Training Schools, and there are still many more teaching in District Boarding Schools. Miss Davis writes that every girl who went out of the College and Normal last year, is teaching this year and that she could have found places for twice as many teachers if she had had them. Miss Wise, the Travelling Secretary of the Home Missionary Society of India, is an alumnus of our college. Mrs. Mann, who is teaching in the Woman's Department of the Bareilly Theological Seminary, was trained in the High School and Normal Departments. Miss Harriet Singh, who was one of the first girls of the school is still carrying the influence of her life into the zenenas and Christian homes of Lucknow. Others are engaged in evangelistic work, and still many more are working from the centres of their Christian homes, being active in local church work. A goodly number of the College students have taken up medical work. This should be another strong plea for High School and College training for our young women. The training of doctors for the Women's Hospitals of India is one of the imminent needs of to-day. Without the preliminary training afforded by our higher schools they would be unable to take medical training.

Our High School in Meerut is as yet in its infancy. But there have already gone out from that school an average of six girls annually into active Christian work. The number of students is steadily increasing, and with the growth of the school, we are expecting, in the near future, a strong force of workers for our schools and evangelistic work.

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great pressing need of the present. But out of our efforts to meet this need, there is emerging another great blessing to India. The era of higher education for the women of America was born of a similar necessity. It was the urgent need of teachers for the common schools of America that Mary Lyon saw with her keen perception, that led her, against great odds, to open first a training school where young women could make some preparation for teaching. This was the beginning of the College for Women at Mt. Holyoke. Mary Lyon, with her strong will and conviction, overcame the opposition, now almost unbelieveable, but then existing, to higher education for women, in the United States of America. We pause to note with gratitude that no such warfare is needed in India, for slow though the non-Christian races have been to accept it, the Government of India fosters higher education for women. The victorious outcome of Mary Lyon's efforts and the opening of Mount Holyoke College, marked a new epoch in the advancement of civilization of the great republic. The advent of trained women teachers brought about marked reform and improvement in the public school system. Subsequently, young women were universally admitted into college classes with their brothers, sharing with them the instruction and honours and eventually finding her place in the competition of the world's great labour bureau. The missionary spirit was fostered and many young women followed the example of the consecrated life of Fidelia Fiske, a student of Mount Holyoke and a pioneer missionary to Persia. The United States of America would not now hold the place she occupies among the nations of the world, were it not for the emancipation of women in the realm of education, brought about at this time. This is partly due to the children being generally taught by educated women. Two other factors are also to be noted in the building up and strengthening of our nation. First, the influence which educated mothers wield in the homes of the land. Second,

the part which educated women are taking, in ever-increasing measure, in the civic, social and political life of the nation. It was an educated woman who first began organized effort against intemperance. It was a woman who sounded the first loud note of opposition to slavery. We could note many more instances of her effort to free the land of evil and unrighteousness.

What higher education for women has done for America, it will also do for India. We are labouring for the uplifting of the masses of this land. India will rise only to the level of the enlightenment of both her men and women. There must be the educated mothers in the homes as well as the educated teachers in the schools. The trained and broadened minds of her women must help to solve the social and political problems of the land. Already the women are awakening from the slumber of the ages, and even among the non-Christian classes, their bodies may be confined behind the doors and curtains of the zenana, but their minds are reaching out beyond and they are entering into a new world of thought in the problems of the day. The women of India are coming to know something of their power and place in the affairs of the nation. Without true education she will err. With it, she will become a powerful factor in bringing in truth and righteousness.

The Products of Our Mission Schools and what they are doing.

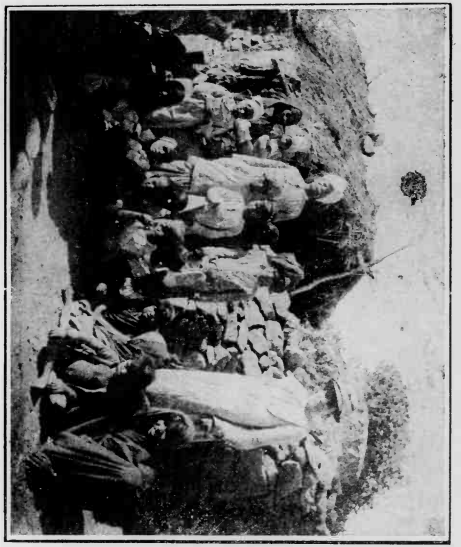
Rev. L. A. Core, Bareilly.

MISSION educational institutions are just emerging from childhood into early manhood. They have not wholly outgrown the garments of their childhood nor can they yet be said to have fully donned those of manhood. But the process of evolution is going on rapidly.

The number of Christian young men who have completed a college course is yet small. Those who have entered college but dropped out along the way form a much larger group, while high school graduates and those who have dropped out within a year or two of the completion of the high school, make a goodly company. Nevertheless it might seem to one on the outside, that the cutput of our Mission schools does not measure up to what might well be expected considering the number of schools and the length of time they have been working.

The reasons for this are obvious to one who knows the field from the inside. In the early years when there were plenty of scholarships available, comparatively few candidates came forward to take them. It was not easy to get the boys into school. It was yet an experiment and parents were shy. The value of an education did not appeal to them. As they and their ancestors had been, so they expected their children to be. A few of those who were nearest to the missionary and came to know his motives, made the educational experiment. The experiment proving to be successful, other parents began to get a glimpse of future possibilities and suspicion, doubt and conservatism began to melt away, and they were glad to let their children have what neither they nor their ancestors ever dreamed of.

With this revolution in the sentiment of the Christian community, arose another difficulty which continues to this day to be one of



Raw Material for a Village School.

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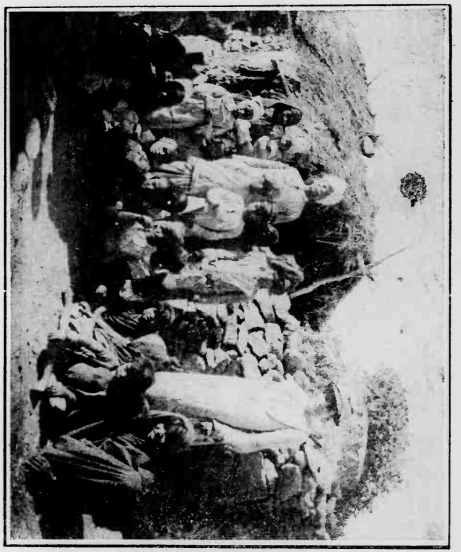


Raw Material for a Village School.

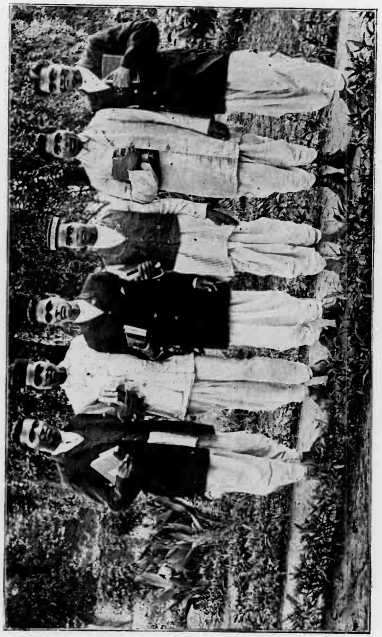
Future Ministers of the Gospel.

the unsolved Mission problems. The number of those who ought to be in school grows by leaps and bound, while the resources available have made but little perceptible increase in a decade. These conditions, together with the limited accommodations, will answer any possible criticism as to the comparative lack of proportion between the existing machinery and its output.

Considering all the difficulties that have been encountered on the road to educational efficiency, the results are most encouraging. We have as yet gathered but some of the first fruits of the harvest. If these are prophetic of the harvest to come, both as regards quantity and quality, we have every reason to thank God and take courage.

Of those of our Church who have graduated from our own or other colleges, by far the largest number have taken up some form of Mission service. Two are members of Conference and eminently capable of filling any trust within the gift of the Conference. Several others are at the heads of our Mission High Schools, while yet others of less experience are on the staffs of Mission schools, all making good and influencing the course of the thought of generations of non-Christians. Men of lower educational attainments are found in large numbers in every department of Christian work whether in the Conferences, in the lower grade schools or working as local preachers in the evengelistic department—all using their time and talents for the expansion of the Kingdom.

Turning from Mission service to other departments open to educated Christian men, we find them filling with great acceptance posts high up in government service. Some of them are deputy collectors, a post greatly sought after by the non-Christians of influence and culture. Three of our college men hold positions of this grade while several others are on the high road to this goal. Only men of



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approved ability, poise of character and of sound judgment need apply here, unless backed by powerful influence such as no Christian can command.

The products of our schools are found everywhere and in all departments of government, police, forest, criminal investigation, in all departments of the railway service, in Government schools, as private secretaries to men high up in the service and who are trusted with secrets of vital importance, the disclosing of which would enrich the man for life. One would have to travel some distance to find a district headquarters where someone of our men who have taken a course in shorthand and type-writing in our college in Lucknow are not to be found in the offices of the district magistrate or of the district judge. One meets young men on every side whom he had known as a village boy, or perhaps in the boarding-school and whom he had lost sight of for a few years, only to find him the trusted right hand men of some official of government. The staffs of many a municipality are enriched by the presence of some Christian men trained in our schools.

The medical line has had great attractions for our students and scores of them are to be found in the hospitals and in the various branches of the medical departments of government, railways and of other Missions. At least one of them enjoys the honour rarely permitted to one who has not taken a degree in an English medical school, of holding the post of civil surgeon in an important station under the appointment of government. Two nights ago at the Bareilly railway station I saw a young man whom I had known as a little boy. He was going about in *khaki*, wearing shoulder straps and when asked as to the meaning of this unusual garb, he said that he was on his way to Salonica in the medical service having received his commission as lieutenant. The law too has claimed its quota

from among the products of our college and at least two men are enrolled among those who plead before the bar and whose services are always freely given when any Mission interests are at stake. Moreover these men are actively interested in the work of the Church.

The limitations put on this article do not permit a full statement as to the work being done by those who have sharpened their tools in our Mission schools and who but for the timely help thus given would never have led a life essentially different from the humble life of poverty led by their ancestors. Who can measure, weigh or tabulate the mighty influences that go out from these men scattered through every department of government including that of education, through the industrial and commercial life of the land as well as through every department of Missionary effort. Such subtle influences elude the skill of the most expert statistician, but are nevertheless to be reckoned with as among the mighty forces that are working for the evangelization of India.

To sum up, Christian education is providing an indigenous leadership in the work of the Church without which Christianity has little to hope for in this land. The same is to be said of the work of education.

The leaven of Christian education is finding its way into all departments of secular activity and carrying on its silent but potent influences at the very centre and stronghold of the nation's life.

Christian education will wield a strong influence in guiding the destinies of a people who are beginning to find themselves and to demand a larger share in the management of their home affairs and who under a benign government are being granted new powers and privileges as rapidly as they are able to wisely use them.

Resume of Jubbulpore Plans for Work

REV. A. A. PARKER, SECRETARY.

THE Indian Section of the Mass Movement Commission met for its annual session in Jubbulpore on July 28—30. All the members were present save one. The first day was the Sabbath and it was made a day of special prayer for the areas concerned and for the work of the Commission. Informal reports were heard from the several Mass Movement areas. These reports were most inspirational for they told of thousands of enrolled inquirers and still more thousands of eager and waiting people yet practically un touched for lack of preachers and teachers. Our constant prayer was for wisdom to meet the ever-increasing responsibility thus laid upon us.

The sessions continued over Monday and Tuesday. The main purpose of the meeting was to review the field and to determine not only the relative needs of the several sections of the field but the relative needs of the various phases of the work, educational, evangelistic, etc., and to arrange for the distribution of expected funds to meet, as far as possible, these needs. A glance at the budget for 1919 as finally passed will show the large place educational interests had in the thought of the Commission. The gaining of converts presents no serious problems even to our present Mission staff, but the caring for the converts we now have and of those that press upon us, does present most difficult and taxing ones. Almost sixty per cent. of the amount apportioned was for primary education, teacher and preacher training, and other forms of educational work essential to the development of our rapidly expanding community.

No better index to the spirit of the Commission can be given than to quote from a statement preliminary to the budget for 1919. "We recognize that the money now placed at our disposal is a sacred

trust. It is to be used in such a way and cover such a period as will give the largest results in the spread of the Gospel and the establishment of the Kingdom among the people of India." * * * * * Baptisms should increase, the number of boys and girls in schools should become continually larger and larger, and preachers and teachers in training must greatly increase in number. But this Commission desires to lay very special stress on the thought that only as these increased numbers are accompanied by other results can the expenditure of this money be fully justified. Unless out of it all comes a childhood that is developing both mental and spiritual power, a membership among whom the vital elements of a Christian experience are commonly prevalent, a community that is intelligently Christian, a Church that has a passion for the conversion of the non-Christian element which surrounds it, we shall have failed of the highest possibilities in the use of these funds. We recognize that this fund is but a grant-in-aid designed to help the Christian community to a place where it can help itself."

The Commission recognized the fact that there was great danger in any large dependence on the so-called Mass Movement Funds. It urged all missionaries to continue to develop their resources through Special Gifts and thus to build up a home constituency which shall be able to carry on the work. It fully understands that the Mass Movement Fund is not a substitute for but a supplement to the egular income from the appropriations and through Special Gifts.

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Communications intended for the Commission in India should be addressed either to the Chairman or the Secretary.

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